

The Conservative Synagogue  
of the Hamptons

Rabbi Jan Uhrbach

**בצלם אלהים**  
**IN GOD'S IMAGE**

ימים נוראים תשס"ח  
DAYS OF AWE 5768

כתר  
**KETER**

(Crown, Will, Nothingness)

בינה  
(Understanding) **BINAH**

חכמה  
**HOKHMAH** (Wisdom)

גבורה  
(Power, Judgment, Awe **GEVURAH**  
Contraction, Limitation)

חסד  
**HESED** (Love, Grace, Abundance)

תפארת  
**TIFERET**  
(Compassion, Harmony, Truth, Beauty)

הוד  
(Splendor, Humility) **HOD**

נצח  
**NETZAH** (Endurance, Victory)

יסוד  
**YESOD**  
(Foundation, Creativity, Connection, Covenant)

מלכות  
**MALKHUT**  
(Sovereignty, Shekhina, Presence, Assembly of Israel, Deed, Earth)

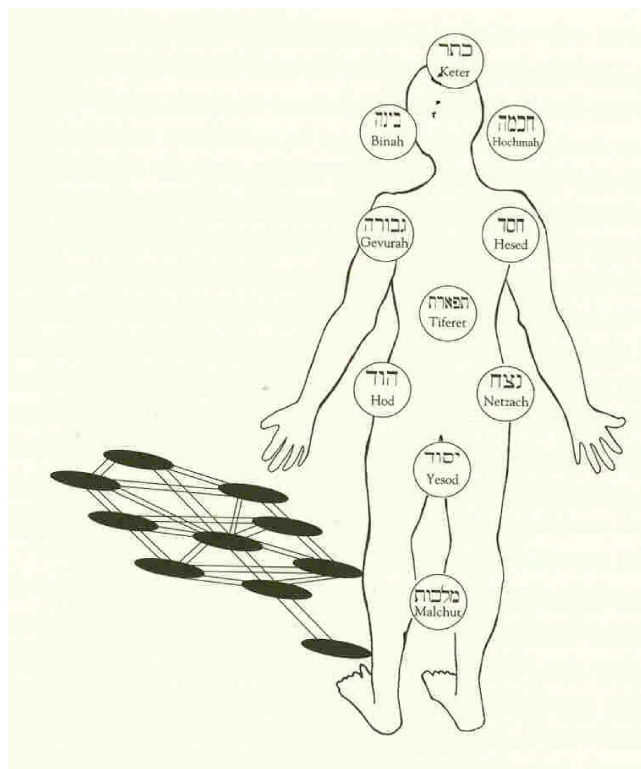


Image from Jay Michaelson, *God in Your Body*

Genesis 1:26-27

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ . . .  
וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ  
זָכָר וּנְקֵבָה בָּרָא אֹתָם:

God said, "Let Us make Adam in Our image (*b'tzalmeynu*),  
in Our likeness (*kid'muteinu*)" . . .

So God made the Adam in [God's] image (*b'tzalmo*);  
in the image of God (*b'tzelem Elohim*) [God] created it/him,  
male and female [God] created them.

Genesis 5:1

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיּוֹם בָּרָא אֱלֹהִים אָדָם כְּדְמוּת אֱלֹהִים לַעֲשֹׂה אֹתוֹ:

This is the book of the generations of Adam,  
on the day of God's creating of Adam,  
in the likeness of God (*bid'mut Elohim*) [God] created [the human].

Genesis 9:6

שׂוֹפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצֶלֶם אֱלֹהִים לַעֲשֹׂה אֶת־הָאָדָם:

One who sheds human blood, by a human shall his blood be shed,  
for in the image of God (*b'tzelem Elohim*) did [God] created humanity.

## ROSH HASHANAH EVENING

### Adin Steinsaltz, *In the Beginning*, p. 21

No matter how primitive a man is, or how harsh his physical environment, th[e] factor that makes him human is present. This is not the Divine soul or any essence that makes a man feel superior; rather it is his humanity, the reason for considering him to have been made in the image of God. What does it consist of? . . . Man is human because he has a task in life to relate to the world, to raise it up and give it meaning and purpose. Otherwise the universe is an endless repetition, a question without an answer, a movement without a goal.

### Avivah Zornberg, *The Particulars of Rapture*, p. 491

To be created in God's image is a fact; but to have been given knowledge of it is the affirmation of a project. When God first informs a human being -- Noah (Gen. 9:6) -- of his likeness to God, He makes a claim upon him, uses the language of imagination to provoke him to transcend the undifferentiated horror of the Flood.

### Michael Fishbane, "The Image of God and the Human Ideal," pp. 87-89

[O]ur accounts of the world and of life within it are narrative constructs, derived from tradition and from the individual imagination. We are always accounting for our place in the world and the nature of things through such creative constructs, and allowing this to guide us, give us orientation, and to provide a framework of value -- at least until some crisis introduces a dissonance that requires a revision or reinterpretation or reconfiguration of the implicit or explicit narrative account we have of things. Surely the text of Genesis 1 . . . is such a tendentious cultural accounting, serving implied and explicit theological and pedagogical purposes. . . .

The human being is thus constituted by a creative impulse or "will to imagine," and this quality is certainly a distinctive feature of this species and distinctive among the species of life. The world is thus not a *de facto* given, but an image of what is imagined and imaginable. To share these constructions, and to benefit from the world-images imagined by others, opens a wider horizon of possibilities for the self. . . .

The power and possibility of . . . creative interpretation to construct new worlds of meaning is given a very striking and explicit articulation in a passage found in the book of the *Zohar* . . . Rabbi Simeon bar Yochai states:

One should expend great effort in studying Torah day and night, because the Holy One, blessed be He, listens to the voice of those who study Torah, and every new interpretation of the Torah that is originated by someone who studies Torah makes a firmament (Zohar I, 4b-5a). . . .

What this means, I would suggest, is that . . . the human acts of creative interpretation, or theological exegesis, [are] a continuation of God's initial act of creation and revelation; and that just as the primordial Torah is the blueprint for our world, so is the interpretation of the historical Torah the matrix for its renewal and remaking. Similarly, the divine act of creation is extended and vitalized by humans created in God's image -- such that the distinctive *imitatio Dei* is presented as the creative act of constructing worlds through speech and interpretation. . . . Rabbi Simeon thus opens us to an unexpected theological horizon wherein the human imagination is our distinctive capacity as creatures in the image of God; and further . . . that it is this very imagination which forms the core of our capacity to "will the good" and to "cultivate and protect" the streams of life in our world. Truly, this is our distinctive human way of being before and with God.

## FIRST DAY

### Pirkei Avot 3:14

הוא היה אומר [Rabbi Akiva] used to say:  
חביב אדם שנברא בצלם. Beloved is humanity in having been created in the Image.  
חבה יתרה נודעת לו Extra-abundant love: It was made known to humanity  
שנברא בצלם. that they were were created in the Image,  
שנאמר as it is said (Gen. 9:6),  
כי בצלם אלהים עשה את האדם. “for in the image of God did [God] create humanity.”

### Rav Naḥman of Bratslav, Likkutei Moharan, II, 52

מה שְקָשָׁה קְשִׁיּוֹת על הצדיקים, זהו מְכַרְחַח לְהִיּוֹת. כִּי הַצְדִּיקִים  
מְתַדְמִים לְיוֹצְרָם, כְּמוֹבָא, וְכִמוֹ שְקָשָׁה קְשִׁיּוֹת על השם יְתַבְרַךְ,  
כְּמוֹ – כִּן בְּהִכָּרַח שְׁיִתְיָה קְשָׁה קְשִׁיּוֹת על הצדיק, כִּי הוּא מְתַדְמָה  
אֵלָיו יְתַבְרַךְ:

As for the questions of/against the tzaddik (righteous person), this is inevitable. Because the tzaddikim are similar to their Creator, and just as there are unanswerable questions directed to/against God, so too, it is inevitable that there will be unanswerable questions against the tzaddik, who is similar to God.

### Avivah Zornberg, *The Particulars of Rapture*, p. 191

It is the measure of the great *tzaddik* to be capable of asking questions, “without irritably reaching after fact and reason.” R. Nachman says elsewhere (Likkutei 2:52): “This is the way that the human being is like God: God, too, has unanswerable questions.” In asking questions of God, against God, without answers, the human being enacts his likeness to God.

### Simḥah Bunem, Kol Simḥa, on Bereshit 1:26

“God said, Let us make the human in Our image” “Adam” from the decree of the “adamah.” After everything magnificent and beautiful was created, HaShem wanted to show the Divine work, that all would be seen. And without Adam, nothing within creation could perceive anything except itself. HaShem created Adam, with the powers of both the heavenly and earthly creatures, in that we are able to compare (לדמות) everything to ourselves. And this is the nature/essence of humanity, that we can see and understand and compare, outside of ourselves, and this is “let us make the human in Our image, like our likeness,” with the power of comparison.

בדמות אדם אֵיחָו כְּהֵאֵי חִיּוֹ דַאֲתַחְזִי דְיוֹקֵינִין  
בֵּיהּ. וְאִינֹן דְיוֹקֵינִין לֹא קִיּוּמִין בַּהֲוֵא חִיּוֹ  
בְדִיוֹקְנָא בְקִיּוּמָא אֲלֵא מִתְעַבְרִין מִינֵיהּ. אוֹף הֵבִי  
בְדִמוּת אֱלֹהִים. . . . תּוּ זֶה סִפְרֵ תּוֹלְדוֹת אָדָם  
לְדִיוֹקֵינִין בְּרִזֵי דְדִיוֹקֵינִין דְּבַר נֶשׁ לֹא שְׂתִּמּוּדְעָא  
בְּאִינֹן תּוֹלְדוֹת דְּבַר נֶשׁ

**[I]t is said that God made humanity in the “likeness” of God.**

**By the word “likeness” we are to understand a kind of mirror in which images appear momentarily and then pass away. . . .**

**Furthermore: “This is the book of the generations of Adam”, i.e., the book which reveals the inner meaning of the features of humanity, so as to teach the knowledge of human nature.**

*Zohar II, Shemot, 70b (on Gen. 5:1)*

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ וְכִוֵּי

(בְּרֵאשִׁית א' כו). אָדָם מְגֹזֶרֶת אֲדָמָה. אַחֵר

שֶׁנַּעֲשֶׂה הַכֹּל מִפּוֹאֵר וּמִהוֹדֵר רֵצַח הַשֵּׁם

לְהִרְאוֹת מַעֲשָׂיו שִׁירָאָה הַכֹּל. וְהַמְצִיאֹת, לְבַד

מֵאָדָם, לֹא יִשְׁיַג כִּי אִם כֹּל אֶחָד – עֲצֻמוֹ. בְּרֵא

הַשֵּׁם אֶת הָאָדָם וְהוּא כַּח כּוֹלֵל מַעֲלִיוֹנִים

וְתַחֲתוֹנִים אֲשֶׁר יוֹכֵל לְדַמּוֹת הַכֹּל בְּנַפְשׁוֹ. וְזֶה

מֵהוֹת אָדָם שִׁירָאָה וַיִּבִּין וַיִּדְמָה, לֹא זוֹלָתוֹ, וְזֶהוּ

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדַמּוֹתֵינוּ בְּכַף הַדְּמִיוֹן, כִּי

לֹא יִשְׁעַר אֲלֵא הַדּוּמָה קֶצֶת – בְּדוּמָה:

## SECOND DAY

Adin Steinsaltz, *The 13 Petalled Rose*, pp. 154-55

Man generally passes through the world aware that it is full of possible colors and meanings; and he tries to make his own connection with all its many possibilities. What he may be less aware of is the fact that there are worlds upon worlds, besides the one he knows, dependent on his actions. In Judaism man is conceived, in all the power of his body and soul, as the central agent, the chief actor on

**Rabbi Hayim of Volozhin *Nefesh HaHayim*,  
Chapter One, Sections 2-3**

It is . . . necessary to understand why it is said, "in the image of *Elohim*," rather than in the image of any other name of God. The reason is that the name *Elohim* denotes that God's Blessed Name is Master of all Powers. . . . Just as in the original creation of all worlds God created and originated them by the Divine Power *ex nihilo*, so, indeed, their power of existence and their structure at all times and at every instant, depend solely upon the influx of new light with which it will please God's Blessed Name to permeate them. And were God to remove the Powers of Divine influence even for one moment, they would vanish into void and nothingness. . . .

This explains why God is called the Master of all Powers. God is Master of every individual power which exists in the world. It is God who gives them their force and energy at all times, and they are always in the Divine hand to change and arrange as God wishes.

In a similar fashion Adonai created Man and gave humanity dominion over myriads of powers and over numberless Worlds. These were all transferred to human beings that we may conduct them through every detail of our movements, in deeds, words and thoughts. Our guidance of these powers may be either good, or (Heaven forbid), the opposite of good. For with our good deeds, words and thoughts we sustain and give energy to numerous Powers and Holy Celestial Worlds. . . . But on the other hand, by deeds, words or thoughts which not good (Heaven forbid!) we destroy countless and numberless powers and Holy Celestial Worlds . . .

This, then, is what is signified by the verse, "And *Elohim* created humanity in God's own image; in the image of *Elohim* God created the human" (Gen. 1:27). Just as God's Blessed Name is *Elohim*, which signifies that God is master of all Powers which exist in all the Worlds, and that God arranges them and lead them at every instant according to the Divine will; in the identical fashion God's Blessed Will gave humanity dominion to rule over myriads of Powers and Worlds through each of our specific acts and dealings, at every instant, according to the Celestial World in which that act, word, or thought is rooted, as though we were actually master of the energy of those Worlds.

a cosmic stage; he functions, or performs, as a prime mover of worlds, being made in the image of the Creator. Everything he does constitutes an act of creation, both in his own life and in other worlds hidden from his sight. Every single particle of his body and every nuance of his thought and feeling are connected with forces of all kinds in the cosmos, forces without number; so that the more conscious he is of this order of things, the more significantly does he function as a Jewish person.

**Pirkei Avot 4:1**

- בן זומא אומר, איזהו חכם, הלומד מכל אדם... Ben Zoma said: Who is wise? One who learns from all people...
- איזהו גבור, הכובש את יצרו... Who is powerful? One who conquers his inner drives...
- איזהו עשיר השמח בחלקו... Who is wealthy? One who is content with what he has...
- איזהו מכבד, המכבד את הבריות... Who is honored? One who honors all creatures...

**Avivah Zornberg, *The Particulars of Rapture*, p. 362**

The Talmud traces biblical passages where God’s power is juxtaposed to His forbearance. More accurately, *invetanuth* [humility] emerges as God’s association with the depressed members of society,

the widow, the orphan, the demoralized. . . . in requiring a humility that is another face of greatness, God looks . . . for a genetic marker of the *tzelem elokim* (the image of God), the godlike play of the lion and the lamb in one face.

**Megillah 31a**

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא אתה מוצא ענוותנותו דבר זה כתוב בתורה ושנוי בנביאים ומשולש בכתובים. כתוב בתורה כי ה' אלהיכם הוא אלהי האלהים ואדני האדנים, וכתוב בתורה עשה משפט יתום ואלמנה. שנוי בנביאים כה אמר רם וגשא שכן עד וקדוש וגו', וכתוב בתורה ואת דכא ושפל רוח. משולש בכתובים דכתיב סלו לרכב בערבות ביה שמו, וכתוב בתורה אבי יתומים ודין אלמנות.

Rabbi Yoḥanan said: Wherever you find the power (*gevurah*) of the Holy Blessed One, you find God’s humility (*invatnut*). This is stated in the Torah, repeated in the Prophets, and stated a third time in the Writings. It is written in the Torah, “For Adonai your God is the God of gods and Lord of lords” (Deut. 10:7), and it says immediately afterwards, “Who exacts justice for the orphan and widow.” It is repeated in the Prophets: “Thus says the High and Lofty One, Who inhabits eternity and Whose name is holy” (Isa. 57:15), and it says immediately afterwards, “[I dwell] with one who is of a contrite and humble spirit.” It is stated a third time in the Writings, as it is written: “Extol the One Who rides upon the skies, Whose name is Adonai” (Psalm 68:5), and immediately afterwards it is written, “Father of orphans and advocate of widows.”

## THE SHOFAR

אמר רבי הושעיא בשעה שברא הקב"ה אדם הראשון טעו מלאכי השרת ובקשו לומר לפניו קדוש . . . מה עשה הקדוש ב"ה הפיל עליו תרדמה וידעו הכל שהוא אדם הדא הוא . . .

Rabbi Hoshaya said: When the Holy Blessed One created Adam, the ministering angels mistook him [for a divine being] and wished to exclaim "Holy" before him. . . . What did the Holy Blessed One do? God caused sleep to fall upon him, and so all knew that he was [but mortal] man. . . (Bereshit Rabbah 8:10)

תקיעת שופר בראש השנה . . . רמז יש בו כלומר עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל הביטו לנפשותי

כס  
והמיבו  
דרכים  
ומעלליב  
ם ועיוב  
כל אחד  
מכם

הִנֵּה לֹא יָנוּם וְלֹא יִשְׁן שׁוֹמֵר יִשְׂרָאֵל  
"Behold, the Guardian of Israel neither slumbers nor sleeps." (Psalm 121:4)  
אֲנִי יְשׁוּנָה וְלִבִּי עַר קוֹל דּוֹדַי דּוֹפֵק פְּתוּחֵי-לִי  
אֲזוּחֵי רֵעִיתִי יוֹנָתִי תַמְיָתִי  
"I sleep but my heart is awake; the voice of my beloved knocks, 'Open for me, my sister, my love, my pure dove . . .'"  
(Song of Songs 5:2)

דרבנו הרעה ומחשבתו אשר לא מובה

[T]he shofar blasts on Rosh Hashanah say: Awake, O you sleepers, awake from your sleep! O you slumberers, awake from your slumber! Search your deeds and turn in teshuvah. Remember your Creator, O you who forget the truth in the vanities of time and go astray all the year after vanity and folly that neither profit nor save. Look to your souls and better your ways and actions. Let every one of you abandon his evil way and his wicked thought, which is not good. (Maimonides, Hilkhot Teshuvah, 3:4)

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### Joseph B. Soloveitchik, *Rabbi Soloveitchik on the Days of Awe*

Sin splits the personality into *tamei* (impure) and *tahor* (pure) components. Judaism desires the unity of the individual, in keeping with the imperative to maintain the image of God. . . . Since Hashem is One, our own goal must be to emulate this attribute as closely as possible. . . .

In a sense, we are fortunate that sin performs this function of splitting the human personality, for otherwise, the entire personality would be enveloped in impurity. If the whole personality would be corrupt, it would be impossible to engage in *teshuvah*. . . .

The shofar addresses itself to the split personality of the sinner. The pure part of this personality provides reproof, while the impure part listens. In effect, the shofar tells the person that the sinner can only speak in the name of a portion of the personality, not the whole person. (pp. 28-29).

The concept of man as both *toke'a* (one who sounds) and *shome'a* (one who hears) regarding the mitzvah of shofar can be generalized and is applicable to many things. In everyday language, we often refer to people as subjects or as objects . . . [These categories] are used extensively as well in the world of Halakhah. . . .

Although Hashem as Creator is absolute *nosei* (subject), there are occasions, paradoxically, when God acts as one who can be influenced, as *nisa* (object). . . . In response to the imperative of *vehalakhta bidrachav* ("to walk in God's ways"), we must also assume this dual role. Not only must we play the part of *nosei*, but of *nisa* as well. At specific times, man must be a *mashpia* (one who influences), at other times a *mushpa* (one who is influenced). The shofar . . . symbolizes this dual role, as the person blowing the shofar is at the same time a *toke'a* and a *shome'a*. . . . Thus, an important theme of *Malkhuyot* is that we strive to become *nos'im* in areas that we previously were *nisa'im*, and vice versa. (pp. 29, 35-36, 39).

**Avivah Zornberg, *The Beginning of Desire*, pp. 22-23**

Nothing is said to indicate that he sees the animals as miniscule, but clearly they see him as awesome in his verticality. They assume, indeed, that he is their creator. . . . For what the animals perceive is something truly Godlike. . . . But the authentic greatness of Adam emerges in his response. He abandons his belfry grandeur and proclaims a common identity with the animals as created beings who owe adoration to an invisible Creator. And he does this in no obsequious humility but in a paradoxical perception that “to stand in the presence of God” is precisely to achieve full “majesty and strength.” In voluntary acknowledgement, firstly of the vast gamut of created life (“How many are Your works, O God!”) and then of the ultimate coherence under God of this “pied beauty,” Adam becomes most Godlike.

**Abraham Joshua Heschel, *Between God and Man*, p. 239**

The meaning of having been created in the image of God is veiled in an enigma. But perhaps we may surmise the intention was for man to be *a witness for God*, a symbol of God. Looking at man one should sense the presence of God. But instead of living as a witness, he became an imposter; instead of being a symbol, he became an idol. In his bristling presumption he developed a *false sense of sovereignty* which fills the world with terror.

ועמד אדם והיה מסתכל כלפי מעלה ומטה וראה כל הבריות שברא ה' והיה תמה בלבו התחיל משבח ומפאר ליוצרו ואמר מה רבו מעשך ה' קם על רגליו והיה בתואר כדמות אלהים והיתה קומתו מן המזרח למערב שנ' אחור וקדם יצרתני אחור זה מערב וקדם זה קדמה מזרחה וראו אותו כל הבריות ונתייראו מלפניו סבורין שהוא בוראן ובאו להשתחוות לפניו אמר להם אדם מה באתם להשתחוות באנו בואו אני ואתם ונלך ונלביש גאות ועוז ונמליך עלינו למי שבראנו ואם אין עם ממליכים את המלך הוא ממליך עצמו ואם אין עם מקלסים את המלך מקלס את עצמו באותה שעה פתח אדם את פיו וענו כל הבריות אחריו והלבישו גאות ועוז והמליכו עליהן ליוצרן ואמרו ה' מלך גאות לבש

[Adam] looked upwards and downwards, and his stature [*komato*] extended from one end of the world to the other . . . and he saw all God's creatures. He began to glorify his Creator's name, saying, "How many are Your works, O God!" He stood on his legs and looked like one made in the image of God. The creatures saw him and were afraid, thinking that he had created them. So they all came to worship him. He said to them, "You have come to worship me. Come, you and I, let us go and put on clothing of majesty and strength and make God King over us, who created us all." So then Adam went by himself and was the first to make God King. And all the creatures followed him, while he said, "God reigns: God is clothed in majesty" (Psalms 93:1) *Pirkei d'Rabbi Eliezer 10*

**Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, pp. 85-86**

What is necessary is not *to have a symbol* but *to be a symbol*. . . . The divine symbolism of man is not in what he *has* -- such as reason or the power of speech -- but in what he *is* potentially: he is able to be holy as God is holy. To imitate God, to act as He acts in mercy and love, is the way of enhancing our likeness. Man becomes what he worships. . . . And yet that likeness may be defiled, distorted and forfeited . . . . And what is the consequence? "I have placed the likeness of my image on them and through their sins I have upset it" (Moed Katan 15b) is the dictum of God. The likeness is all but gone. Today, nothing is more remote and less plausible than the idea: man is a symbol of God. Man forgot whom he represents or *that* he represents.

**Adin Steinsaltz, *In the Beginning*, pp. 41-42**

The creation of the first man was thus done in two stages: first the whole human being . . . and then the severance into male and female. This sawing in two creates a real separation, a distance between the parts of that which was once one and the subsequent problematics of two different personalities. It also creates a new tension, something new that had not existed before. . . . And perhaps . . . it's just as well that this is so. . . . [T]here is the need for separation, and not only of the sexes, in order for creative tension to be generated. . . . The broken sounds of the shofar horn on Rosh Hashanah also expresses this breaking up or sawing apart of wholeness in order for something new to come into being.

**Michael Fishbane, "The Image of God and the Human Ideal," pp. 79-81**

[The] human species alone has a task of value or responsibility, which marks it off as different from the other life-forms, and . . . this distinctive task is denominated as having a particular sovereignty or dominion over those other life-forms -- a task further denominated by the duty "to cultivate and protect" the habitat of the world in which such life develops and proliferates. . . . As the highest manifestation of this source of life on earth, and with a sense of care for the life world, noted in Scripture by the phrase *le-'ovedah ule-shamerah* ("to cultivate and protect"), the human being is the fullest earthly expression of the transnatural or divine "will for life" with responsibilities for the sustenance of the natural realm. It is in this sense, I would say, that the human person is distinctly designated in Scripture as being in the "divine image."

**adaptation of  
UNETANNEH TOKEF  
by Rabbi Jan Uhrbach**

וַיִּתְּנָהּ וַיִּקְרָא גְבוּרַת אָדָם, כִּי הוּא נוֹרָא וְאֵלִים:

We acknowledge the full force of the power of humanity,  
for a human being is awesome and terrifying.

*On this day, O Adonai, we accept responsibility for our earthly dominion.  
We are made in Your image, sovereign below as You are above;  
in Your likeness, ruler over the created world.  
We rise to our calling, in imitation of You, Judge of all, in justice, truth, and mercy.  
The earth remembers when we are unmindful, the land implores us:  
for its fate is sealed with our deeds.*

וּבְשׂוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע:

וּמַלְאָכִים יִחְפְּזוּן, וְחַיִּל וְרַעְדָה יֵאָחֲזוּן, וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין  
The great shofar is sounded, and a still small voice is heard.  
Even the angels are dismayed; in fear and trembling they cry out:  
"The Day of Judgment has arrived!"

*All living creatures pass before us, one by one, like a flock of sheep.  
As the sheep look to the shepherd, trusting in the shepherd's care,  
So every living being looks to us.  
For we measure their years and decree the destiny of every creature.*

בְּרֵאשִׁי הַשָּׁנָה יִכְתָּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתָּמוּן

*B'Rosh Hashanah yikateivun, uv'Yom Tzom Kippur yehateimun*  
On Rosh Hashanah it is written, and on Yom Kippur it is sealed:

How many shall become extinct, and how many newly emerge,  
which will swarm uncontrolled and which shall die out,  
which by animal testing and which in cruel slaughterhouses,  
which infest new lands, and which find no new home;

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן  
*B'Rosh Hashanah yikateivun, uv'Yom Tzom Kippur yehateimun*

Who shall sully the skies, and who stain the seas,  
who lay waste the continents and who warm the poles,  
who cause famine and who cause drought,  
who bring deadly hurricanes and who revive the plague;

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן  
*B'Rosh Hashanah yikateivun, uv'Yom Tzom Kippur yehateimun*

Who by greenhouse gases and who by global warming,  
who by rising sea levels and who by glacier retreat,  
who by deforestation and who by tropical disease,  
who by dependance on oil and who by strip-mines,  
who by landfill and who by toxic waste.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן  
*B'Rosh Hashanah yikateivun, uv'Yom Tzom Kippur yehateimun*

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה  
מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.  
But repentance, prayer, and deeds of righteousness  
can remove the harsh decree.

*For with Your hands You formed us, with Your breath You gave us life.  
Your world is in our hands: to work it and guard it, to protect and care for it.*

מֵה רַבּוֹ מֵעֵשֶׂךְ ה'

*How varied are Your works, Adonai, and, we know, how fragile.  
Their beauty takes our breath away, we dare not shorten theirs.  
For the earth's course awaits a change in ours.*

אָדָם יְסוּדוֹ מֵאֲדָמָה וְסוּפוֹ לְאֲדָמָה:  
Our origin is of the earth and our end is in the earth.

*Our lives are brief, our pleasures fleeting, our impact endures.  
But what we have been able to abuse and destroy, we are able to repair.  
For we are created in Your image, in Your likeness.  
And You, Sovereign of all, are the living and everlasting God.*

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

## MUSAF HASHALOM

ואהבת לרעך כמוך, רבי עקיבא אומר זה כלל גדול בתורה,  
בן עזאי אומר זה ספר תולדות אדם, זה כלל גדול מזה . . .

“Love your neighbor as yourself.”

Rabbi Akiva says: This is the great principle of the Torah.

Ben Azzai says:

“This is the book of the generations of Adam . . . in the image of God the human was created”  
is an even greater principle.

(Sifra Kedoshim 4:12)

בן עזאי אומר זה ספר תולדות אדם זה כלל גדול בתורה

ר"ע אומר ואהבת לרעך כמוך זה כלל גדול בתורה

שלא תאמר הואיל ונתבזיתי יתבזה חבירי עמי הואיל ונתקללתי יתקלל חבירי עמי

א"ר תנחומא אם עשית כן דע למי אתה מבזה בדמות אלהים עשה אותו:

Ben Azzai said: “This is the book of the descendants of Adam” (Gen. 5:1)  
is the great principle of the Torah.

Rabbi Akiva says “You shall love your neighbor as yourself” (Lev. 19:18)  
is the great principle of the Torah.

Hence you must not say, Since I have been put to shame, let my neighbor be put to shame.

Rabbi Tanḥuma says: If you do so, know whom you put to shame:

“In the likeness of God [God] made the human” (Gen. 5:1)

(Bereshit Rabbah 24:7)

To meet a human being is an opportunity to sense the image of God, the *presence* of God. . . .

When engaged in a conversation with a person of different religious commitment,

if I discover that we disagree in matters sacred to us,

does the image of God I face disappear?

Does God cease to stand before me?

Does the difference in commitment destroy the kinship of being human?

Does the fact that we differ in our conceptions of God

cancel what we have in common: the image of God?

(Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, pp. 238-39)

וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ וְשָׁכַבְתֶּם וְאֵין מַחְרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ וְחָרַב לֹא־תֵעָבֵר בְּאֶרְצְכֶם:  
I will grant peace in the land, and you shall lie down and no one will terrify you; I will rid the land of vicious beasts, and it shall not be ravaged by war (Lev. 26:6).

לְכֵן אֶמַר הֲנִי נֹתֵן לּוֹ אֶת־בְּרִיתִי שְׁלוֹם: Say therefore, I grant him my covenant of peace (Num. 25:12).

וְאַתָּה תָּבוֹא אֶל־אֲבוֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשִׁיבָה טוֹבָה:  
As for you, you will go to your ancestors in peace; you will be buried at a ripe old age (Gen. 15:15).

דְּרָכֶיהָ דְרָכֵי־נֵעִם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם: עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיהָ מֵאֲשֶׁר:  
Her ways are ways of pleasantness, and all her paths are peace.  
She is a tree of life to those who grasp her, and whoever upholds her is blessed (Prov. 3:17-18).

שְׁאַלְוּ שְׁלוֹם יְרוּשָׁלַם וְשָׁלוֹם יִשְׁלִי אֶהְבֵּיךָ: יְהִי־שְׁלוֹם בְּחִילֶךָ שְׁלוֹהַּ בְּאֶרְמְנוֹתֶיךָ: לְמַעַן־אֲחִי וְרַעִי אֲדַבְרָה־נָא שְׁלוֹם בָּךְ:  
לְמַעַן בֵּית־ה' אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ:  
Pray for the peace of Jerusalem; may those who love you be at peace. May there be peace within your walls, tranquility in your citadels. For the sake of my relatives and friends, I pray for peace for you; for the sake of the house of Adonai our God, I seek your welfare (Psalm 122:6-9).

סוּר מִרַע וְעֲשֵׂה־טוֹב בְּקֶשׁ שְׁלוֹם וְרַדְפֵהוּ:  
Turn from evil and do good; seek peace and pursue it (Psalm 34:15).

כִּי הִהָרִים יִמוּשׁוּ וְהַגְּבְעוֹת תִּמוּטְיֶנָה וְחִסְדֵי מֵאֲתָךְ לֹא־יִמוּשׁוּ וּבְרִית שְׁלוֹמִי לֹא תִמוּט אָמַר מְרַחֵמְךָ ה':  
For the mountains may move, and the hills be shaken, but My loyalty shall never move from you, nor My covenant of peace be shaken -- says Adonai, who takes you back in love (Isa. 54:10).

דְּרָכָיו רָאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחְמִים לוֹ וְלֹא־בְלִי: בּוֹרֵא נִיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרַחֵק וְלִקְרוֹב אָמַר ה':  
וּרְפָאֵתִיו:

I see their ways and I will heal them, I will guide them and fill them with comfort. And to the mourners, heartening, comforting words: Peace, peace far and near, says Adonai, and I will heal them (Isa. 57:18-19).

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וְנִתְּתִים וְהִרְבִּיתִי אוֹתָם וְנָתַתִּי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם:  
I will make with them a covenant of peace -- it will be an everlasting covenant with them -- I will establish them and multiply them, and I will place My Sanctuary among them for ever (Ezek. 37: 26).

יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וְיַחַנֶּנְךָ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיִשֶׂם לְךָ שְׁלוֹם:  
May Adonai bless you and protect you. May Adonai deal kindly and graciously with you. May Adonai bestow favor upon you, and grant you peace (Num. 6:24-26).

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